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Relations Between the Government and Christianity in Chosen



BY

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Gift of Quincy Wright

PREFACE.

There seems to exist much misunderstanding concerning the condition of Christianity in Chosen. On the one hand, the suspicion is entertained by a section of the Japanese people that the Christian work in this peninsula is a cloak under which political intrigues are carried on, and that foreign missionaries working among the Korean people have been openly or covertly inciting their followers to revolt against the Government. On the other hand, an accusation has been directed against the Japanese Government charging that it persecuted Korean Christians and was endeavouring to hinder Christian work in Chosen. While this accusation is wholly baseless, it is equally wrong to regard the foreign missionaries as a body as inimically disposed towards the Government. It is with the purpose of dispelling all such mistaken notions concerning the condition of Christianity in Chosen that this pamphlet has been prepared both in Japanese and English.

Kiyoshi Nakarai.

Educational Affairs Bureau,
Government-General of Chosen,
September 15th, 1921.

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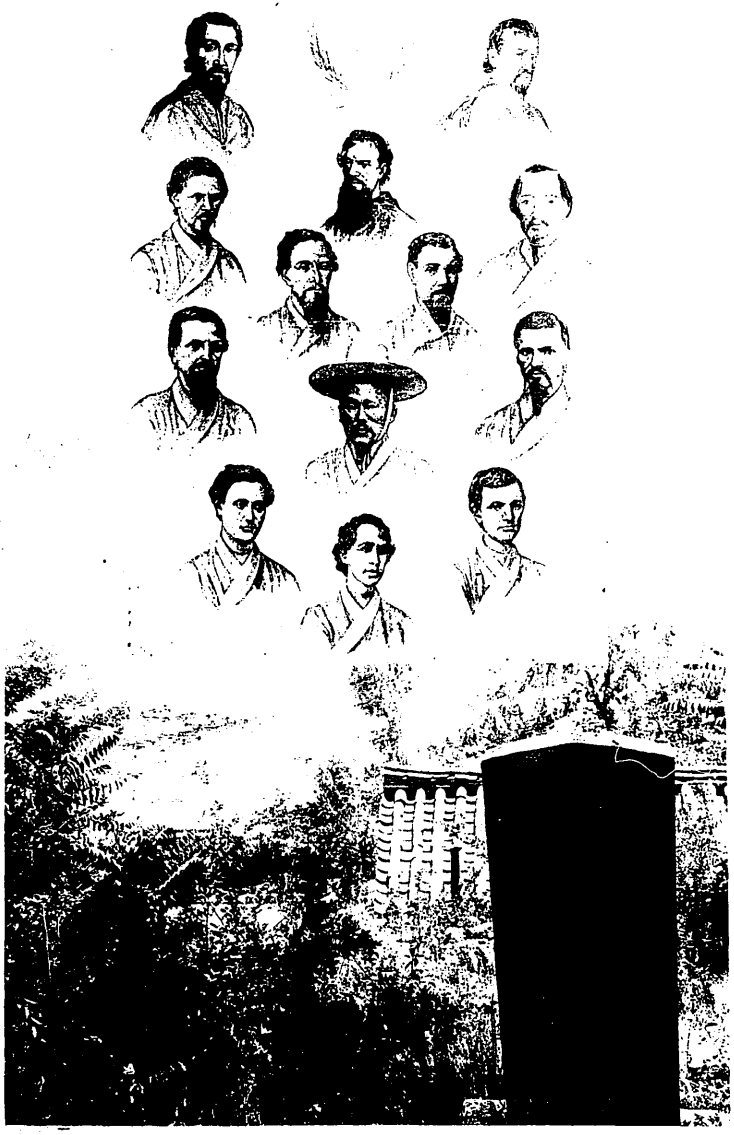
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Martyrs Killed during the Persecution of Christians in 1866 by the Taiwon Kun.

A Monument Commemorating the Persecution of Christians.



The French Catholic Cathedral, Seoul.



The First Methodist Church, Seoul.

CHAPTER I.

CHRISTIANITY IN PRE-ANNEXATION DAYS

Entry of Roman Catholicism—First Persecution of Christian Believers—Massacres of Christians by the Taiwon Kun—Introduction of Protestantism—Religious Policy of Prince Ito, the Resident General.

It is not exactly known when Christianity first entered Chosen (Korea), but it is said that it was about the latter part of the eighteenth century that it found its way into the peninsular kingdom. Some Christian tracts in Chinese printed in Peking were brought to Chosen along with other Chinese books, and fell into the hands of some noted Korean scholars of those days, such as Tjung Yakyong, Yi Kangwhan, and his brother Yi Heiwhan. Reading these tracts, and becoming converts to the religion taught by them, they acted up to their faith by presenting the books to the reigning king. From that time Christianity gradually spread from Yangkeun (present Yangpyong) District in the Metropolian Province as centre to Tai-an District, and then to Chonla Province. It was rapidly gaining a stronghold on the minds of many people when in 1784 the first persecution was directed by the Government against believers in it. This was done because Korean believers neglected the worship of ancestors, a practice long followed in Korea and considered one of the most important features of Korean national life. The three Korean scholars above named, responsible for the first propagation of the religion, were banished as exiles, and many other converts were more or less severly punished. In spite of such persecution, Korean believers did not give up their faith but secretly continued their evangelistic work, winning not a few converts. To suppress their activities, in 1785 the Government issued a

decree prohibiting Korean envoys visiting Peking from bringing back books, because all Christian literature read in Korea in those days was that published there. The ban on Chinese books was made extremely stringent five years later, it being decreed that on no account should any of the books printed between the latter days of the Min Dynasty and the beginning of the succeeding dynasty be allowed into Korea. It was also decreed that all Christian books in the possession of the people should be surrendered to the Government to be burnt, while converts were arrested and commanded to forsake their faith, those refusing being very severely punished. In spite of such stringent measures taken against Christianity, the number of converts rather increased than decreased because every opportunity offered by any relaxation in this stringency was seized by believers to propagate their religion. In 1801 the Government again started a great persecution of Christians and many of them were tortured or executed. It was about this time that a Korean convert known as Alexander Whang was executed because he had given shelter to a Chinese evangelist, the latter also meeting with the same fate. Twenty-five years later another great persecution of Christians occurred. On this occasion it is said that more than five hundred converts were thrown into jail in a very short space of time.

So far the Korean Christians were in relations with Chinese evangelists only. It was in 1833 that they first came into contact with foreign missionaries. In that year Pierre Philibert Maubant, a French missionary, came to Seoul, to be followed by two others some time later. Owing to their efforts many converts were made, and the Government, alarmed at the rapid growth in influence of the foreign religion among the people, issued a very severe order against it in July, 1839, putting to arrest many converts without discrimination of sex or age. The

three French priests were at first concealed by some of their followers, but later they surrendered themselves to the Government, asking for the release of those arrested on account of the faith they had taught them. The Government paid little attention to their appeal but put to death more than 130 converts. Subsequently not a few missionaries attempted to enter Korea by sea, but all their attempts were in vain because of the vigilance of the Government against their landing. A Korean evangelist, Kim by name, who had been studying at Amoy, succeeded in landing in Whanghai Province, but was arrested soon after and summarily executed. Another Korean evangelist named Choi, however, entered Korea from China by land in the company of a French priest and these two recommenced the propagation of their religion in Seoul and in Chonla Province. This time they were especially energetic in their work. Not only did they endeavoured to win converts through their speech, but they printed and distributed tracts, established a school, and inaugurated medical work. Their efforts proved so highly fruitful that by 1863 there were as many as 18,000 converts. It was about this time that the late Prince Yi, then a little boy, was made King of Korea and his father, the notorious Taiwon Kun, began his despotic rule as Regent. There were not a few converts among those occupying high posts in the Court, Martha Pak, the young King's wet-nurse, and three courtiers, Nam Chongsan, Hong Pongchu and Yi Sintal, being the more prominent. Of these Nam, who was a scholar and a man of great influence, was most zealous in his work of evangelization. He gave lodging in his house to a French priest who devoted himself to the publication of the Bible and other religious books.

At the beginning of 1866 a Russian warship unexpectedly entered the harbour of Wonsan in North

Chosen, bringing with her a strong demand to the Korean Government to open Korean ports to trade. The Government was very much alarmed, being unable to find any means of coping with the menace from the north. Nam Chongsan thought this a golden opportunity to consolidate the position of the religion he had embraced, and in a memorial he presented to the Taiwon Kun, recommended an alliance with England and France against Russia. The Regent was pleased with his suggestion and ordered him to go to Peking and bring back Bishop Francois Berneux, who was then visiting the Chinese capital. The Regent promised Nam that if Berneux induced the unwelcome Russian visitors to depart in peace, he would be given freedom to propagate his religion in Chosen. Nam was highly pleased and left for Peking in a buoyant spirit. While he was away, however, the Regent changed his mind tawards Christianity. Opposition to it, which had been growing in the Court, now became very strong. To reinforce it, not only was report brought back from Peking by a Korean envoy that the Chinese Government had put to the sword all Christian converts because of their pernicious influence in politics and morality, but the dreaded Russian warship weighed ancthor from Wonsan. The Regent now decided to follow the reported Chinese example. Thus Nam returning with Bishop Berneux and asking for an audience with the Regent on January 20, was refused his request on the plea that the Korean New Year festivities according to the lunar calendar being at hand the Regent was too busy to receive him. As a matter of fact, the Regent was completing his preparations for suppressing Christianity. On the night of February 22, under order from the Regent, soldiers surrounded the house of Nam Chongsan and arrested him together with his family and the French priest living with them.

The same night Hong Pongchu, Yi Sintal, and some French missionaries were arrested and put into prison. The following morning the soldiers searched the city for converts and killed them all withont discrimination of age or sex. The corpses of these unfortunate people were piled up in heaps outside the East Gate, and in the streets soldiers were constantly seen running about brandishing naked swords dripping with blood. This orgy in blood was continued for many days, until on March 8 the French missionaries, Nam Chongsan, and some other prominent converts were dragged from their prison to an execution ground temporarily established in Chongno, the principal thoroughfare of Seoul, where after being subjected to indignities and insults they were crushed to death under the wheels of ox-carts driven over their prostrate bodies. Three days after the rest of the leading converts were beheaded and their heads exposed at Noyangjin, near Seoul. The Regent also caused the arrest and execution of thousands of converts throughout the country. It is said that altogether 30,000 people were martyrized during the persecution. In consequence the Christian work of twenty years by French missionaries and effected at great sacrifice was all but undermined all of a sudden. The Regent was highly gratified with the result of his bloody work and caused a stone monument bearing an inscription glorifying its accomplishment to be erected at a conspicuous spot in Pyongyang. It still stands there and is a monument of those dark days of Korea.

As long as the Taiwon Kun was in power, he never relaxed his oppression of Christianity. After 1873 when he was obliged to retire from politics, however, the Government gradually ceased the persecution of Christian converts and the Catholic mission began to recover its influence. It was in 1884 that Protest-

ant missionaries first entered Korea. In that year a few missionaries of the American Presbyterian Church, North, arrived and actively took up evangelistic work by establishing churches, schools, and hospitals in Seoul, Pyongyang, and a few other centres. The following year the American Methodist Church, North, also sent to Korea some missionaries then working in Japan. Subsequently the American Prosbyterian Church, South, the Australian and Canadian Presbyterian Churches, the Anglican Church, the American Methodist Church, South, and a few other Christian bodies sent missionaries to Korea one after another. Their efforts proved highly fruitful, many converts being made, and the influence of Christianity came to be felt even in the remotest parts of the peninsula.

When Japan placed Korea under her protection and the Residency-General régime was introduced in 1906 the late Prince Ito, the first Resident-General, saw the wisdom of co-operating with foreign missionaries in the uplifting of the Korean people. One of the first things he did on his arrival in Seoul in February of that year was to meet representative missionaries. He was on specially good terms with the late Bishop M. C. Harris of the Methodist Church, North. It is a well-known fact that on one occasion, the Prince said to the Bishop: " As for the political side of the Korean problem, I shall try to see that all is right, but with regard to the moral and spiritual salvation of the Korean people, I ask you and your fellow-missionaries to take it up. We shall then be able to complete our work in Chosen. " Prince Ito was always ready to help Christian work. He donated 10,000 *yen* towards the erection fund of a Methodist Church in Pyongyang and also contributed 10,000 *yen* a year for several years to the Korean Y. M. C. A. in Seoul.

CHAPTER II.

CHRISTIANITY AFTER ANNEXATION

Freedom of Religious Propagation—Progress of Christian Mission Work—Upheaval of the Spring of 1919.

Since the annexation of Korea by Japan the Government-General has continued to deal with all religious matters, as did the Residency-General, in a liberal and fair spirit. Not only has the freedom of religious belief been respected, but the propagation of any religion whatever has been permitted, provided it did not injure the public peace and order or go contrary to public morality. Consequently Christian mission work has made great headway. Churches, schools, and hospitals have been established in many places, and the number of converts won has steadily increased. It should be mentioned that most of these evangelistic works among the Korean people have been and are carried on by foreign missionaries and Korean pastors and other workers trained by them, the only share borne by Japanese being that undertaken by the Japanese Congregational Church.

Thus everything was progressing satisfactorily with the Christian mission in Chosen until the spring of 1919 when a very regrettable event suddenly took place, affecting it in no small degree. This was no other than the so-called "independence disturbances" which broke out in March of that year. Much criticism was directed against the authorities concerning the way in which they dealt with these unpresant occurrences. It is not the purpose of the writer, however, to discuss whether this criticism was appropriate or not, but it is a thousand pities that some of this criticism had its foundation on misrepresentations and

exaggerations. The most serious was the charge that in connection with the disturbances the Government persecuted Korean Christians. This accusation owed its origin to the fact that many professed Christians were arrested on account of their participation in the riots, and that some were killed and a Christian church was burnt by Japanese soldiers at a certain village near Suwon. This affair was magnified into a shocking tragedy and reported all over the world under the sensational appellation of "Suwon Massacre." It can not be denied that some excesses were committed by the soldiers, but, for permitting such excesses, their commander responsible for the unfortunate incident was, as a matter of fact, duly punished. But it is not generally known and the world has not been informed that shortly before the affair occurred two Japanese policemen were murdered by rioters. It was a case of reprisal, similar to those tragedies recently taking place almost daily in Ireland.

As for the arrest and punishment of many Korean Christians participating in the independence disturbances, in order that a clear understanding and a correct judgment of the case may be formed, it may be best to give a summary of the account given of it in the judgment pronounced by the Seoul Local Court on the ringleaders of the agitation. It need scarcely be mentioned that the judicial authories, standing quite independent of the executive, were in no way influenced by the latter in framing the judgment referred to.

"The independence disturbances principally owed their origin to the theory of self-detemination as enunciated by President Wilson of the United States of America. This theory strongly appealed to the imagination of Son Pyongheui, head of a Korean religious sect called the Chyondokyo (Doctrine of Heavenly Path), and other leaders of the sect, who

were discontented with the annexation of Korea by Japan and hoped for opportunity to recover the independence of their country. They thought that President Wilson's theory would be applied to Korea, if the Korean people showed their desire for independence in some concrete way or other and thus bring the matter to the attention of the Peace Conference at Paris. To strengthen their belief in the feasibility of their ideas, rumours were in the air about the end of 1918 and the beginning of 1919 that certain Koreans abroad had started for Paris with the object of working for the independence of their country, and that Korean students in Tokyo had began to agitate for the same end. In adition, some Koreans entered the westtern part of Chosen and secretly started an agitation for independence. Son Pyongheui and his associates concluded that the time had come to carry out their idea. They met several times in his house about the latter part of January, 1919, to consider measures to be taken, and, as the result of these conferences, decided among other things to enlist in their cause as many prominent men as possible, to issue a declaration of the independence of Korea in the name of Son Pyongheui and other self-styled representatives of the Korean people, and to incite them to hold demonstrations throughout the country. They also decided to present a memorandam to the Government and both Houses of the Imperial Diet of Japan, the Government-General of Chosen, and the Powers' delegates to the Peace Conference at Versailles, as well as to send a petition to President Wilson asking him to support them in their movement. For the execution of all these decisions Choi Rin, principal of a school maintained by the Chyondokyo, was chosen as chief executive and he at once began to work among his friends in the interest of the plot. Among other persons, he

succeeded in persuading Choi Namsyen, a well-known scholar and writer, to join them in their movement and entrusted to him the work of drawing up a declaration of independence and other documents.

"Meanwhile, a similar plot was being hatched by some Korean Christians of note, and through the introduction of Choi Namsyen, Choi Rin met one of the latter, Yi Inwhan by name, in his house on February 21. On this occasion Choi Rin suggested that the Chyondokyo followers and Christians should take concerted action, as their object was one and the same. Yi Inwhan promised to consult his friends concerning this suggestion and asked for financial help from the Chyondokyo to further their cause. This Choi Rin agreed to furnish and arranged to advance 5,000 *yen* to the Christian plotters from the treasury of the Choyndokyo the following day. The same night Yi Inwhan called a meeting of his fellow plotters at the house of Yi Kapsong in the compound of the Severance Union Hospital, Seoul. There were present nine Christian leaders, and they discussed for a long time whether they should co-operate with the Chyondokyo plotters or not. The meeting broke up after agreement was reached that they should determine their attitude after ascertaining the course of action decided upon by the Choyndokyo men. In this connection, it may be mentioned that, whereas the Chondokyo plotters were determined to publish a declaration of independence, the Christians did not at first favour such a drastic step, but thought to confine themselves to the presentation of petitions asking for independence. On the representatives of the Christians calling on Choi Rin to ask what steps he and his fellow plotters were resolved to take, they were made acquainted with their plan and were also informed of their intention to sever all connection with the Christians unless they

approved of, and acted upon it. A second meeting of the Christian leaders was accordingly called on February 22, when they decided to adopt the plan of the Choyndokyo plotters. O Keuisyen, one of the Christian leaders present on the occasion, however, objected to it and seceded from the movement.

"It was in this way that the Chyondokyo and Christian leadars came into agreement with regard to the method of achieving their object. After further conferences they decided, among other things, to proclaim independence by the public reading of the declaration in Pagoda Park, Seoul, on the afternoon of March 1, two days before the funeral of the late Prince Yi, so that it might be made known to the thousands of people coming in from the provinces to see that funeral procession. They also decided to hold a demonstration in Seoul that day and that the principal cities throughout the country should be induced to follow suit. They then set about secretly printing the declaration of independence and its distribution in large numbers in the provinces and the completion of other arrangements".

From the above brief resume of that part of the judgment passed by the Court on the ringleaders of the independence movement describing its genesis, it will be seen that some Korean Christians played important rôles in it. As a matter of fact, of the forty-eight ringleaders nineteen were Chyondokyo men, twenty-one were Christians and eight were unconnected with either the Chyondokyo or Christianity, while of the Christians eleven were pastors and four were teachers in mission schools. There is thus no denying the fact that many Christians were arrested and punished in connection with the independence disturbances. It is on this account that the accusation was directed against the Japanese Government that it had persecuted Chris-

tians in Chosen. The fact, however, is that those arrested and punished in connection with the disturbances were so dealt with not because of their faith, but because of their participation in the rising. Scarcely a single Korean follower of the Roman Catholic mission, the English Church, the Salvation Army and certain other denominations was arrested or imprisoned, for the simple reason that members of these missions stood aloof from politics and took no part whatever in the disturbances. It will be seen from this that the story that the Government had persecuted Christian converts is absolutely groundless.

The connection between religion and politics has always been a chronic evil in Korea. During the four centuries covered by the reign of the Koryo Dynasty Buddhism exercised so baneful an influence over politics that the decline and downfal of it was greatly due to that fact, and the founder of the Yi Dynasty, which succeeded it, resorted to exceedingly drastic measures to effect the complete severance of religion from politics. For instance, he caused the social status of Buddhist priests to be degraded below that of the ordinary people and forbade their entry into the capital. This mixing of religion with politics is more clearly in evidence in the case of the Chyondokyo. This religious sect boasts of a following of one million people. It was founded by Choi Cheoo, a native of Kyongju, about sixty years ago and is a mixture of Confucianism, Buddhism and Taoism. It claims to "save the people by spreading virtues in the world". The founder was executed by the Korean Government for "seducing the people by evil teaching" and his successor, Choi Sihyong, was also beheaded on account of his participation in the disturbances brought

about by the Tonghak rebels in 1894. From these facts, it will be seen that the entry of religion into politics was no rare occurrence in Korea, so it is not surprising that the independence disturbances of the spring of 1919 carried with them a religious colouring.



A Christian Church at Pyongyang Erected with the Support of Prince Ito.



Congregational Church Managed by Japanese.

CHAPTER III.

REORGANIZATION OF THE GOVERNMENT-GENERAL AND CHRISTIANITY

General Policy of Administration—Institution of a Religious Section—Understanding with Foreign Missionnaries—Improvement of Administration—Revision of Regulations concerning Religious Propagation and Regulations for Private Schools—Permission to establish Religious Bodies as Foundational Juridical Persons.

The independence disturbances, as mentioned in the preceding chapter, first broke out in Seoul on March 1, 1919, and spread to the provinces, and these continued for a few months in a restless condition. In September of the same year the Government of Japan announced an extensive reorganization of the Government-General of Chosen and changes in its leading officials. Baron Makoto Saito was appointed Governor-General and Dr. Rentaro Midzuno Administrative Superintendent, while all the directors of Bureaus and Departments were also changed. The object of this reform was, as briefly but clearly set forth in an Imperial rescript issued on the occasion, "to promote the security and welfare of Korea and extend to the native population of that territory as our beloved subjects a fair and impartial treament in all respects to the end that they may without distrimination of person lead their lives in peace and contentment".

In regard to the administration of religious affairs, along with the reorganization of the Government-General, a new office called the Religious Section was instituted in the Educational Affairs Bureau, a secretary and several clerks being appointed to it to deal with affairs relating to religion. Two Christians were specially chosen to serve in it and a commissioner, a

Christian convert well conversant with the English language, was also appointed and charged with the duty of establishing a better understanding between the Government and foreign missionaries. This office, in spite of the short time that has elapsed since its creation, has already done much in creating a better feeling and bringing about a better understanding between the Government and foreign missionaries. To achieve the same object, the Government sent the Director of the Educational Affairs Bureau to a federated conference of foreign missionaries held in Seoul in September, 1919, and explained through him the policy it intended to adopt concerning religion, inviting at the same time the presentation of opinions and desires of the missionaries. In response to this, the missionaries submitted a memorandum to the Governor-General and the latter gladly acted upon some of the suggestions made in it, and considered by him reasonable and practicable.

Nor is the Government the only body desirous of a better understanding with foreign missionaries. A committee of the federated Japanese Christian churches in Seoul was formed late last year with Mr. Noboru Watanabe, President of the Supreme Court, as chairman and pastors and leading converts as members, and this committee arranged several meetings between Government officials and foreign missionaries. Japanese journalists in Seoul also invited some leading missionaries to meet them and a free exchange of views was made between them. To crown all, a society called the International Friendly Association was organized by leading Japanese gentlemen in Seoul, with Mr. S. Minobe, Governor of the Bank of Chosen, as President. Aiming at the promotion of friendly relations between foreigners and Japanese, this society gave a brilliant welcome dinner to a party of American

Cangressmen visiting Chosen some months ago and receptions to delegates of the World's Sunday School Convention held in Tokyo, who also visited Chosen in parties. It is a matter for congratulation that in these ways foreigners and Japanese have often come into touch with each other of late and that thanks to this, better relations are rapidly coming to exist between them.

It is now nearly two years since the Government-General was reorganized. During this period, many reforms and improvements have been introduced into the administration of Chosen. On his arrival at his post, Baron Saito, the new Governor-General, issued an address to all the officials serving in the Government-General and its affiliated offices, in which he outlined the administrative policy he intended to follow. This was in line with the Imperial rescript, quoted in part at the beginning of this chapter, and declared that a liberal administration would be given to the Koreans coupled with the abolition of all discrimination between the Japanese and Korean peoples. The following four points were specially promised:—

(a) All formality and superficiality in administration shall be done away with, and laws and regulations shall be enforced not in form but in spirit. People should be made to understand in a thorough way the object with which any administrative measure is adopted.

(b) All red tapeism shall be strictly avoided and official business be done with depatch and simplicity.

(c) Ways shall be opened for people to express their desires and dissatisfaction. There shall be no arbitrary interference in the freedom of speech and the press, or in that of meetings and associations, as long as these do not stand in the way of the mainteance of peace and order.

(d) Reforms shall be introduced in the administration of education, industry, police affairs, sanitary and social work, and so forth. It is intended to introduce some new features in making life and property securer and in promoting popular happiness. Above all, inasmuch as the improvement of popular manners and customs and advancement of popular strength and resources depend greatly on the ability of the people to govern themselves, it is intended to put in force local self-government at some opportune time in future. With this in view, the study and investigation thereanent will immediately be taken up.

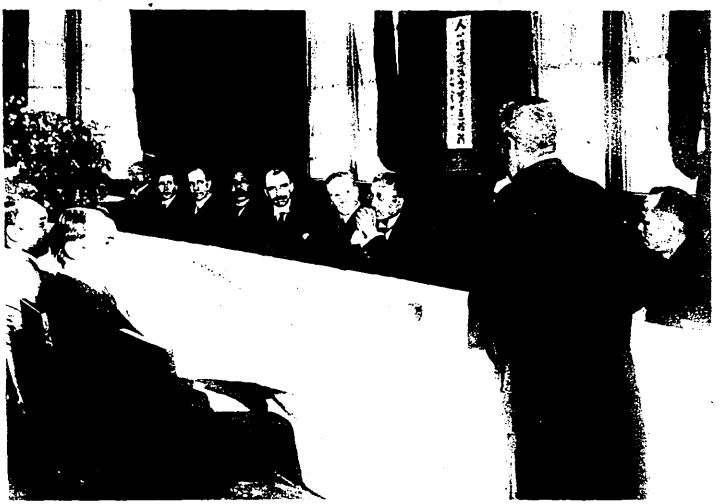
All the promises have been steadily carried out, in consequence of which the administrative expenditure has greatly risen. Thus the budget for the fisical year 1919 was 70 million *Yen*, but that for the fiscal year 1920 swelled to 120 million *Yen*, as much as 28 million yen having been appropriated for various new enterprises. At the same time 150 laws and regulations have been either revised or abolished. Particulars of the reforms and improvements effected are set forth in a pamphlet entitled "The New Administration in Chosen" published of late by the Government-General.

Of these varied works those directly or indirectly affecting Christianity and Christian activities relate first to the revision of regulations concerning them. These regulations were promulgated in 1915 and concerned religious propagation work and private schools including mission schools. These regulations required all concerned to go through rather complicated procedure even with regard to matters of small importance so that in many cases it was difficult for them to comply with the Government requirements. This gave rise to the misunderstanding that the Government had purposely provided them in order to impede the propagation of Christianity. Accordingly the regulations

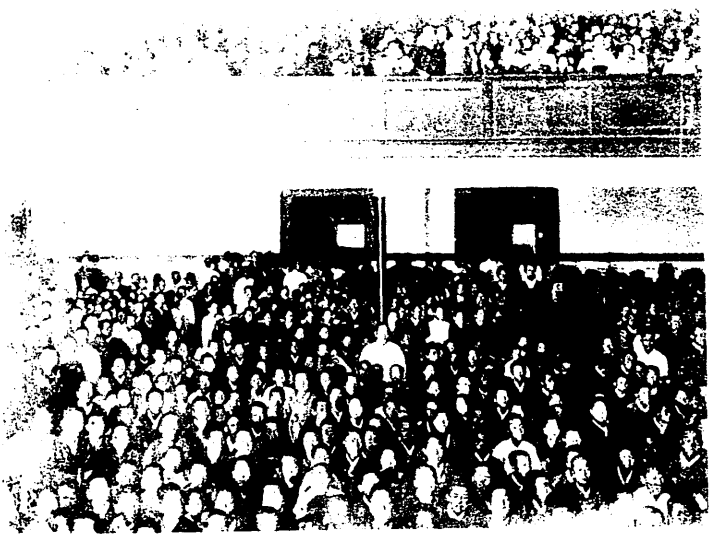
concerning religious propagation were revised in April, 1920. By the amendment introduced, the various procedures to be followed were made as simple as possible, and all unimportant restrictions were eliminated from the regulations. In consequence, whereas permission of the Governor-General was formerly required for the establishment of churches and preaching houses, it is now only necessary to report the fact of their establishment to the Government. As for other matters requiring reports to be made of them to the Government, they have been reduced in number to the lowest indispensable minimum, while fines formerly imposed on those infringing the regulations have been abolished. On the other hand, the Government has reserved to itself the right of imposing on the founders or managers of churches and preaching houses suspension or prohibition of the use of them whenever it is found they have been used in a way inimical to the public peace and order. This reform is intended to facilitate religious works as well as to prevent religion from being made a political tool. In March, 1920, regulations for private schools were revised. Thanks to this, procedures to be taken in connection with the establishment and management of private schools were greatly simplified and all private schools, other than common schools, higher common schools, girls' higher common schools, and special schools (colleges), in which common, industrial, or special education is given, which formerly had to conform their curricula to those of the schools above mentioned and were not permitted to teach any other lessons than those provided in the curricula, have had this restriction removed. In consequence such private schools have been given the privilege of teaching religion.

Another reform effected was the privilege extended to religious bodies to establish themselves as founda-

tional juridical persons. Hitherto most church properties were registered in the name of private individuals, so not only was the possession of these insecure, but much additional expense was incurred whenever change was made in the nominal owner. Consequently foreign missionaries cherished for long the desire to establish their church properties as foundational juridical persons. This the Government finally decided to allow and in April, 1920, gave permission to the French Catholic Mission in Seoul and district to register its foundational property as a juridical person, and is prepared to grant similar recognition to other Christian churches and missions.



Social Cathering of Japanese Journalists and Foreign Missionaries in Seoul.



Korean Audience, Y.M.C.A. Auditorium, Seoul.



Social Cathering of Japanese, Koreans and Foreigners at Chonju.

CHAPTER IV.

TRUTH ABOUT CHRISTIANITY IN CHOSEN

Activities of Christian Workers—The So-called Persecution of Christians—Foreign Comments.

There seems to be much misunderstanding concerning Christianity in Chosen. By one section of the Japanese people the idea is entertained that Christianity in Chosen is a pernicious doctrine, and that foreign missionaries working in the Korean field are wicked plotters engaged ie inciting their Korean followers into revolt against the Government. It is not rare for groundless accusations to be published against them in some of the Japanese newspapers and magazines. On the other hand the idea that the Japanese Government is inimically disposed towards Christianity and its foreign propagators seems still to survive among foreigners. Both these notions are wrong and both parties concerned suffer much inconvenience and difficulty in consequence. The truth is that, while it is wrong to accuse foreign missionaries of mischief making, it is equally wrong to regard the Government as being opposed to them and their work. On the contrary, the Government fully recognizes the beneficial influence Christianity has upon Korean minds as well as the splendid educational and social works undertaken by Christian missions for the benefit of the Korean people. In order that the general public may get to know the actual condition of Christianity and so form a correct opinion of it, the following table presenting figures for the end of 1919 is given:—

Denomination	Churches and Preachig Houses	Propagators	Converts			Total
			Japanese	Koreans	Foreigners	
Japan Methodist Church	11	10	844	1	2	847
Japan Presbyterian	10	14	1,087	113	—	1,200
Japan Congregational	59	80	618	14,387	—	15,005
Total	80	104	2,549	14,501	2	10,052
Presbyterian Mission	1,899	1,332	11	114,044	138	141,193
English Church Mission	71	84	429	4.264	18	4,711
Salvation Army	97	68	164	4,725	26	4,951
Roman Catholic Mission	224	64	758	81,104	136	81,998
St. Benedict Mis. Society	1	8	—	400	—	400
Methodist North Mission	564	583	—	34,414	72	34,486
Methodist South Mission	244	153	—	9,442	18	9,460
Russian Orthodox Chur.	6	5	—	558	4	562
Seventh Day Adventist	44	49	—	839	21	860
Oriental Miss. Society	16	40	—	850	—	850
Total	3,166	2,386	1,362	277,640	433	279,435
Grand Total	3,246	2,490	3,911	292,141	435	296,487

Of the propagaters, 382 are foreign missionaries belonging to the various missions. Classified according to denominations, their numbers run: Japanese Methodist Church 1, Japanese Presbyterian Church 2, Korean Presbyterian Church 182, English Church

Mission 25, the Salvation Army 18, French Catholic Mission 44, St. Benedict Mission Society 8, Korean Methodist Church, South, 33, Korean Methodist Church, North, 50, Russian Orthodox Church Mission 1, Seventh Day Adventist Mission 9, and Oriental Mission Society 9.

Of the foreign missions, the Australian Presbyterian, Canadian Presbyterian, American Methodist, North and South, and American Presbyterian, North and South, have agreed to divide the territory as shown in the map given in the front of this pamphlet. All foreign missions, in addition to their work of evangelization, are extensively carrying on educational and medical work among the Korean people; thus rendering them a very valuable service. The following statistical tables for 1920 copied from the "Christian Movement in Japan, Korea and Formosa" (Nineteenth Annual Issue) give some idea of educational and medical work of the Presbyterian and Methodist Missions in Chosen:—

EDUCATIONAL

Missions	M. E.	M.E.S.	C. P.	N. P.	S. P.	A. P.	Total 1920	Total 1919	Total. 1918
Higher Common Schools—Boys	4	1	6	7	2	2	22	22	18
Enrollment	823	—	271	809	85	360	22,348	2,028	2,524
Teachers	39	—	15	47	—	11	112	132	149
Higher CommonSchools —Girls	3	2	2	4	4	3	18	11	13
Enrollment	383	—	59	302	31	493	1,268	578	1,291
Teachers	33	—	4	13	—	17	67	74	149
Enrollment	2,288	908	1,606	8,205	2,062	261	16,231	14,985	16,683
Common Schools—Boys.	58	—	51	251	86	2	448	339	556
Teachers	141	23	60	376	92	11	713	642	762
Common Schools—Girls	47	12	9	72	10	3	153	213	180
Enrollment	2,673	697	847	3,063	642	145	8,067	7,027	8,483
Teachers	103	42	40	92	18	5	300	386	366
Bible Institutes (one month or more)	1	4	6	15	2	2	30	29	31
Enrollment	20	84	170	777	60	43	1,154	1,281	1,614
Teachers	5	—	20	71	12	6	114	126	110
Other Schools	—	—	12	21	—	—	33	37	23
Enrollment	—	—	320	569	—	—	889	926	788
Teachers	—	—	25	27	—	—	52	31	30

UNION INSTITUTIONS COOPERATIVE MISSIONS

		Enrollment	Teachers		
			Kor.	Jap.	For.
Union Methodist Theological Seminary	M.E., M.E.S.	42	1		4
The Pres. Theological Seminary of Korea	C.P., N.P., S.P. A.P.	135			
Union Christian College	C.P., N.P., S.P., A.P.	36	3		6
Chosen Christian College	C.P.,M.E., M.E.S.	75	10	1	5
Severance Union Medical College	C.P.,N.P., S.P., A.P., M.E.S.,	48	18	1	5
Pierson Memorial Bible Institute	S.P.G.	—	—	—	—
Women's Bible Institute	M.E., M.E.S., P.N. Seoul	62	5	—	4

MEDICAL

	M.E.	M.E.S.	C.P.	N.P.	S.P.	A.P.	Severance (Union)		1920	1919	1919
Hospitals	5	3†	4†	7	4	1	1	No report from Pyengyang Union Hospital	25	25	27
Beds or Equiv.	128	78†	112†	197	164	40	115		837	850	439
In-patients	1,824	1,131†	1,257†	1,841	3,958	377	2,338		12,726	8,496	9,103
In-patient Days	22,962	11,500†	10,400†	—	42,268	5,997	—		23,100	66,623	71,816
Dispensaries	5	8†	4†	4	4	1	1		22	25	25
Dis. Patients, New	15,873	14,246†	14,000†	32,242	7,784	1,594	17,107		102,846	116,122	108,297
Dis. Patients Returns.	31,746	14,247†	15,810†	28,156	14,498	4,005	95,116		203,478	171,352	226,342
Tu-calls.	886	—	400†	2,372	—	14	1,783		5,435	4,483	4,405
Ootal Expenses	47,032	—	41,260†	45,301	—	14,423	93,086		246,108	186,699	117,862
Receipts	32,172	—	23,124†	37,316	98,884	5,155	7,517		204,168	164,328	174,947

Key to abbreviation of Mission names. M.E.=Methodist Episcopal, M.E.S.=Methodist Episcopal, South C.P.=Canadian Presbyterian, N.P.=North Pres., S.P.=Southern Pres., A.P.=Australian Pres.

† Indicates last year's figures.

It should be remembered that the other foreign missions, such as the French Catholic Mission, the English Church Mission, the Salvation Army, and the Seventh Day Adventist are also carrying on spelendid educational, medical, and social works.

With regard to the accusation that the Japanese Government persecuted Korean Christians, which was once very extensively disseminated and seems still to survive, the least that can be said is that it is astonishing. It is a question whether those speaking of it have any accurate knowledge of the condition of Christianity in Chosen. As already stated in Chapter I Christians were mercilessly persecuted in former days, but after Japan undertook the administration of Chosen Christian converts were in no way molested so long as they showed themselves peaceful and law-abiding. In view, however, of the peculiar tendency existing in Chosen from early times for religion to interfere in politics, the Government had to exercise more or less control over religion for the maintenance of public peace and order. This may easily have been misunderstood as a measure of oppression aimed at Christianity. It is also possible that foreign missionaries long resident in Chosen, not fully realizing that Chosen had been made an integral part of the Japanese Empire, considered the laws and regulations issued by the new Government concerning their works as aimed at hindering their activities. Further, it is undeniable that enemies of Japan wilfully circulated the accusation with a sinister motive. On the other hand, the world not having been correctly informed of recent conditions in Chosen, was misled into believing that Japan was really acting inimically towards Christianity in Chosen. The writer of this pamphlet hopes that the facts briefly set forth in it showing the past and present condition of Christianity

in Chosen will bring home to the reader the absolute groundlessness of the accusation that Japan has persecuted Korean Christians.

The Japanese Government in Chosen has of late very frequently been made a subject of criticism by foreign observers and writers. Most of these criticisms are either very shallow or one-sided, being based on superficial observations, hearsays, and anti-Japanese press reports and exaggerations. It is not possible in this present work to refute all these criticisms, but it may be well to quote some comments made by competent foreign observers on the relations of the Japanese Government with Christianity. One of these was written by Mr. Charles H. Sherrill, formerly American Minister in the Argentine, who paid a visit to Chosen in 1919, and was published in the *Scribners' Magazine* for March, 1920. In the course of a long article, this well-known publicist and writer says:—

"After reading a number of the attacks upon Japan's behaviour in Korea, alleged or actuated by American missionaries in that field, I happened upon some incidents and facts which aroused my suspicions, so I went to Seoul and investigated upon the ground. One of these incidents was my happening to notice that in a photograph sent from Korea and published in a reputable American magazine the uniforms worn by Japanese soldiers who were shooting a Korean victim were not the uniform of to-day but those worn in 1895 during the Chinese-Japanese war. The photograph proved to be one of an execution in 1895 of a Chinese spy caught in Korean costume! Those who sent this photogrph to America for publication intended to deceive the American publisher (which they did) and through him his American readers; people who will thus deliberately deceive one, will not stop at one deception.

"The perusal of Doctor Robert Speer's report on the missionary situation in Korea afforded another reason for my desire to see for myself that which was being so severely attacked by the very missionaries whom the fair-minded secretary of the Presbyterian Board of Foreign Missions describes. I am a member of the Foreign Mission Committee of a Presbyterian church in New York City, and therefore certainly not prejudiced against the movemeut, but, on the other hand, I believe strongly that work in the foreign field should always be conducted with proper respect for the government there existing. A member of an American missionary family who had lived twenty years in Seoul told me they there generally believed that the Japanese were trying to drive them out of the country because American teaching of Christianity was subversive of the Imperial Government! Such men and women, earnest, hard-working Christians though they be, should remember that when attempt was made to draw from our Saviour a criticism of Roman taxes, the reply began: 'Render unto Caesar the things that are Caesar's.' Missionary methods that are subversive of foreign governmental systems are un-Christian and need changing—and so do the missionaries.

"The only comment or suggestion made to me by the Japanese authorities regarding American missionaries in Korea struck me as sound common sense. They said: 'Why don't you send to Korea (a Japanese province) missionaries who have worked at least a year in Japan, and thus, understanding the Japanese, do not begin work in Korea with the prejudice of ignorance against Japanese?' Could anything be fairer than that? There are too many of our missionaries who have lived so long in Korea as to think they own the country, and they can countenance no changes

therein, even improvements. In that connection, it is discouraging to note that in that flourishing missionary field, with hundreds of missionaries and over 300,000 Korean converts, Christianity seems to have left its converts about as ignorant and filthy as before their conversion and nothing like so advanced in civilization and decency of life as the near-by Buddhists and Shintoists of Japan. Why? Perhaps some light on the answer can be gotten from Doctor Speer's official report, a perusal of which hardly inclines one to select as broad-minded guides for shaping American public opinion toward Japan some of the men he there describes. They are doing faithful work according to their lights, but they are hardly qualified for advisers upon international affairs, in which calm judgment must go hand in hand with a constant desire for good-will among men."

The Rev. Dr. F. Herron Smith, an American missionary, who has lived in Seoul for more than six years, writing in the *Japan Advertiser*, says among other things:—

"Basing their opposition on the alleged persecution of Christianity in Korea, the 'foreign friends' of Japan in Korea and China almost succeeded in spoiling the plan to hold the World's Sunday School Convention in Tokyo. They held that the capital of such a 'barbarous country' was not suitable place in which to hold such a convention. Had it not been for the strong action of the Japanese Federated Churches, through their representative, Mr. Ishizaka, in condemning the cruelties practiced in Korea, it is possible that the convention could not have been held in Japan. (Considering what Gen. Dyer has done in India and what the Americans did with the negroes in Washington and Chicago, it might have been necessary to take the convention to South America or some other peaceful and civilized place!).

"In Korea we have had a tragedy of errors. The tremendous and bloody mistake that was made in putting down the uprising so harshly and cruelly has been well advertised to the world, but there were mistakes on the Korean side, too, which are not so well known. In the writer's opinion they made an enormous blunder in declaring their independence. By so doing they made themselves revolutionaries and rebels. They laid themselves liable to the severest punishment. Thinking men could not have confidence in their judgment nor respect it. I have heard many missionaries express their opinion and have yet to hear one say that he considered the Koreans at present fit for independence. The old Korean died and Mr. Hulbert preached the funeral sermon and sang the dirge in 'The Passing of Korea'. A new Korea has been born and Mr. H. Cynn, one of the ablest of the young Koreans, tells of it in his recently published book, 'The Rebirth of Korea'. Korea yelling for independence is like an American youth yelling to vote. Korea is a fine, healthy youngster of great promise and without doubt has a bright future. Had the Koreans asked for the reforms they deemed necessary, instead of trying such a 'grand stand' play, we would not have had the trying time we experienced during the past year and Korea would be farther on her way to-day.

"The second great blunder was made in identifying their movement so closely with the Christian churches and pastors, especially the Presbyterian and Methodist churches. By so doing they have brought great trouble on these churches. The leading pastors of the country were among the famous 33 signers. I am told that Pastor Kil, the best known Korean preacher, was told of the plan only the day before and was practically forced to sign. At Pyongyang, the so-called Christian capital, where the writer happend to be on

March 1 last year, permission was secured from the police to hold memorial services for the ex-Emperor in the chief churches. At the close of these services the declaration of independence was read in the churches and the first 'Mansei' were shouted. At Chinnampo, where I went on March 2, the mobs each time collected at the churches and started from there. It was but natural for the police in that region to take the whole thing for a Christian movement. They and the newspapers believed that the missionaries were behind it too. It soon became clear that the missionaries had known almost nothing beforehand, and they disclaimed all responsibility. Some of them suspected that something was brewing and one of the leaders asked me two weeks in advance to interpret for him, as he told one of the chief Japanese officials that something was in the air and warned him to be very careful. Later they adopted what they termed the policy of neutrality, but the cruelties practised by the police and gendarmes helped to make of it a very sympathetic neutrality, and the Koreans were almost led to believe that some of the missionaries were with them. In some cases at least the Korean received that impression and the Japanese the impression that the missionaries were against them. In Seoul recently one of the chief missionaries said at a gathering of newspaper men that he was pro-Korean but that did not necessarily imply that he was anti-Japanese. The great mass of condemnatory material sent home and activities of ex-missionaries in the employ of the Korean Association abroad, have made it more difficult for the missionaries as a body, to prove their absolute neutrality."

APPENDICES

THE MISSIONARIES' ATTITUDE TOWARDS THE GOVERNMENT IN THE PRESENT CRISIS.

Under the above heading, Bishop Herbert Welch of the Methodist Church, North, writes in the *Korea Mission Field* for March, 1920:—

The topic which had been assigned to me might be treated under two heads: namely what the missionaries' attitude is, and what it ought to be. About the first I feel reasonably clear.

Had the Korean people consulted the missionaries of the country before beginning the independence movement last spring, it is probably safe to say that they would have received the same advice from all without exception, and that advice would have been against the proposal. The missionaries were in good faith accepting the *de facto* government and endvouring to meet requirments in law and in practice. But when the demonstrations were so roughly handled; when after tale of outrage and cruelty at the hands of people, gendarmes and in some cases soldiers, was told and confirmed; when ample evidence showed mediaeval practices in police-stations and prisons; the mind of the missionaries moved inevitably farther away from the Government's position. They recognised that many reprehensible deeds were due to the stupidity of subordinates or local officials rather than to orders received from the Government-General, but they recognized also that a government must be held responsible for the acts of its agents. It must have not only the will to do right, but the power to translate

that purpose into action. It is, then, no evidence of unfriendliness to the Japanese people that the missionaries became alienated in sympathy from the government; but only a testimony to the deep humanity of their feelings and to an indignation against wrongdoing which was worthy of all praise.

Now, since as late as last fall tortures were being reported from the prisons, and since even to this day the punishment of flogging has been continued and the care secured especially for the weakly and the sick in prison has been pitifully inadequate, the same mind of protest has naturally manifested itself in missionary circles. And in regard to the new administration the thought has largely been one of watchful waiting. It may not be amiss to inquire whether the time has arrived for any modification of this attitude.

It is not venturing far to suggest that the attitude of the missionaries should be one of charity (meaning by *charity*, looking for the best). This includes, among other things, charity towards the Koreans. One may or may not believe that their analysis of the psychological situatian is correct and their methods politically wise; but all can agree in recognizing the clean patriotism, the love of liberty, the courage, the resourcefulness, the sacrifice, that have characterized the participants in this movement.

On the other hand, this means also charity towards the Japanese. Rumours are easily started and easily swollen. Reports which, traced to their source, do not appear serious are often in common speech made to wear a sinister aspect. This is not simply a question of fact, but a question of how—with what colour, with what spirit the fact is stated. The constant temptation is to believe the worst. The Christian obligation, however, is to believe the best. Unless one has made a sincere effort to put himself into

another's place, to look at the situation from the other's viewpoint, to try to understand what motives have impelled him to think, to feel, to act as he does, one can scarcely be an adequate judge. "To know all is to forgive all," may exaggerate the truth, but none the less there is an important truth hidden in the phrase. To believe only the evil that is proved, to judge after the same manner in which one would wish to be judged by others, to minify the bad and to magnify the good, these surely are plain marks of that Christian love which "taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believth all things." Like Noah's good sons, we do well to cover rather than to expose.

This does not mean the ignoring of evil, it does not exclude protest when the facts are clear and protest is timely; but it does suggest that instead of yielding to the temptation to chronic fault-finding, to a disposition to point out weakness and failure rather than good purpose or success, we do well to set a truly Caristian example of charity.

May not one go on farther and say that the missionaries are justified in assuming at this time an attitude of hopeful expectation towards the government? Its achievements may not seem satisfactory or even large; but should we not remember the difficulty which any new administration, no matter how excellent its intentions, must encounter? Time is necessary to secure any far-reaching reforms. The tools available are likely to be imperfect, and perhaps unwilling. Even so, the accomplishments of the administration which came into power last August are not inconsiderable.

Undoubtedly the police and prison administration is the point of contact which produces the sharpest impression upon the mind of the people. And undoubtedly the holding up of clothing and food sent to

prisons, the forbidding of Christian services by workers from outside, the maintenance of prisons practically unheated in our severe climate, and other items already mentioned, would produce an unfavourable judgment; but it may also be recalled that many prisoners have been released, that personal visitation is allowed, and that some officers convicted of cruelty have been dismissed. It is true that many arrests are still being made, that spies are still numerous, and that the treatment of prisoners is not yet according to enlightened modern standards; but on the other hand it is also true that there is an attempt to introduce into the police system not only a civilian administration but civilian ideals, that men trained in Japan and carefully instructed as to kindly conduct have been added in large numbers to the force, that the employment of former gendarmes is only temporary, and that no recent case of wholesale brutality has been reported.

There is less emphasis upon the military spirit among officials, as witnessed by the disapperance of countless uniforms and swords. The salaries of Japanese and Koreans in government employ have been equalized in the various grades. More appointments have been opened to Koreans. Educational reforms of the very sort urgently requested by friends of the Korean people have already been announced and others are under consideration. Permits have been given for the publication of three newspapers edited and owned entirely by Koreans, and others are assured. Commendable progress has been made towards freedom of publication, freedom of speech, and freedom of association. A Koreen Advisory Council is being revitalized and has spoken frankly for the people. Local councils (whether appointed or elected seems yet to be determined) are promised for the spring.

In a word, a number of the grievances which the

world has recognized as heavy have been dealt with, and while nothing striking or spectacular has been done a beginning has been made towards the practical recognition of fundamental human rights and the preparation of the people for self-government.

The greatest hope, however, which the situation holds is in the genial, democratic, and sincere character of the Governor-General, Baron Saito. With the authority committed to his hands in the scheme of the Japanese Empire and with the backing which he seems to have from the present Cabinet and others strong in political influence, his presence warrants not merely an attitude of watchful waiting, but an attitude of hopeful expectation. Of Dr. Midzuno we know less directly, but there is every reason to believe that he is of the same spirit as his chief.

The attitude of us Christians to the Japanese, whether official or private, should be at least as kindly, as frank, and as brotherly as we expect from the Japanese to the Koreans. Racial egotism should be cast aside. The easy Western confidence should be dismissed that whenever there are differences between the East and the West, the Occident is of necessity superior. Contempt and ridicule should be impossible. With a dignified, serious, and friendly gaze we should look at the Japanese officials as those with whom we stand on a level, with whom we seek to cooperate in any good thing which they may plan, and of whom we seek to prove ourselves helpers rather than mere critics. Discriminating studiously between the vicious and the well-intentioned, we may live the seventh chapter of Matthew without proving ourselves sentimentalists or weaklings. The most practical man, I take it, is the man who most fully embodies the virile, yet tender, understanding, and sympathetic spirit of Jesus Christ.

ADMINISTRATIVE SUPERINTENDENT'S ADDRESS TO MISSIONARIES

Late in the spring of 1920, Dr. Rentaro Midzuno, Administrative Superintendent, paid a visit to Pyongyang and held a reception which was very largely attended by the missionaries there, including ladies. Addressing them on the occasion he said in part:—

"Taking advantage of this occasion, I wish to express my appreciation of your work in this country. Some weeks ago, when Dr. Moffett was dining with me, I was surprised to hear that he had lived here over twenty years. Twenty years ago Korea was still idly slumbering and dreaming dreams, and showed no signs of any ambition for civilization. There was neither honest nor efficient government. There were no statutes of law, no court worthy of the name, no police system to be relied on, and no way of securing protection or safety of life and property. There was no railway in the country except the one running from Seoul to Chemulpo. There was no highway with the exception of one running from Gishu to Seoul, and this only because it was made for the purpose of receiving Chinese envoys. There was no bank, no currency system; there were few modern schools, no hospital, no organs for charity. The people had no sense of justice, and prisoners were treated like pigs. Public interest among the people was altogether lacking, and the hills were deforested at random. Their agriculture and industry were in a primitive stage, and famine and starvation were almost commonplace. They had no thought of opening mines. They had no idea of hygiene, and filth and dirt abounded in the streets. It is almost beyond my power to conceive the inconvenience and hardship. Dr. Moffett suffered until only

a few years ago. I think there are among you many who were here before the annexation and that you too experienced the same sort of hardship as Dr. Moffett. Nevertheless you have stuck to your stations and patiently lived among the Koreans as their leaders and companions. I cannot help admiring your courage and spirit of self-sacrifice. It may be said without flattery that Korea owes you a great deal in her advancement in civilization. I hope you will realize the importance of your position in this country, and speak and act accordingly.

"If you will allow me to talk frankly, I have two things to request of you. First I wish you to study Japan in a sympathetic attitude. Especially do I ask those of you who are engaged in educational work to do so. I often hear complaints on the part of the Japanese that missionary teachers are not well qualified as teachers for Korean children for they are not willing to observe the principles of the national education of Japan and to co-operate with the authorities concerned. I know that non-inteference with politics is a watchword for missionaries, and I think it is a good one, but I doubt whether their interpretation and application of it are correct. According to the complaints as voiced, missionaries seem to interpret it as indifference with respect to the nationarity of the people among whom they live and a refraining from taking part in the nationalization of their pupils. It is true that religion is supernational and does not know national boundaries, but inasmuch as missionarise engage in educational work for the children of Japanese subjects in Japanese territory I think they are in duty bound to pay attention to the nationality of their students and to teach them in accordance with the principles of the Japanese national education, and to be ever ready to take the words of the proper authorities in good faith.

But if such is really incompatible with their policy, then it becomes a serious question for Japan whether she can afford to entrust the education of her young generation to the hands of missionaries. Critics go even so far as to say that some missionaries in Korea do not in reality consider Korea as an integral part of Japan and Koreans, as Japanese subjects, and, under the pretext of neutrality in politics, ignore the Japanese sovereignty over Korea. But I think the real trouble with missionaries lies in their lack of knowledge of Japan which makes them unable to realize their own situation and to meet the new conditions of Korea. For the mutual benefit of the authorities and missionaries, therefore, it is highly to be recommended that missionaries study Japan and try to understand her national ideals, institutions, traditions, etc., so that they may discover for themselves how best to harmonize the national affairs with local ones, and by doing so, become imbued with zeal in the nationalization of their pupils in co-operation with the authorities.

"My second request is that you will be more friendly and frank with the authorities. Both you and we are aiming at the same object, though from different starting points. Why should we not come closer together and work in union in serving the people in Korea? Last year I had the pleasure of reading a resolution adopted by the Federal Council and presented to His Excellency the Governor-General. I saw also many private letters and received presonal advice from missionaries. I deeply appreciate all of them. At the same time, however, I am very sorry to see many unfavourable reports printed in foreign papers, said to have been made by missionaries in Korea, touching on matters we never heard of directly from them. Worst of all, some of them were entirely unfounded or grossly at fault. I am by no means against

missionaries, but I wonder why they did not tell us of these things before telling them to others if they had any feeling of courtesy or kindness towards the authorities. Being human, we are all liable to make mistakes and so give cause for misunderstanding and correct the errors we have fallen into. One day when I was abroad I saw a tailor's card on which this sentence was printed, 'If you are satisfied tell it to your friends, if you are dissatisfied tell it to us.' My request with you is identical with the tailor's.

"Will you allow me to tell you one of the criticisms which hurt us most? We are charged with not keeping our words with regard to the administration of Korea. I do not understand how any critic can say such a thing. It is true that we can not carry out all our plans in one day, nor do we claim that we have accomplished much during the last nine months. But, as a matter of fact, beginning with the reform of the government system, have we not abolished the gendarme system and improved the police system in Chosen? Is not the discriminatory scale of salaries for Korean officials abolished? Is not the transaction of official business simplified? Have we not abolished flogging which was a survival from the old Korean Government? Are not the regulations for religious propagation made simpler, and the way opened for religious bodies to incorporate as legal persons? Is not the period for the unfettered use of the Bible in mission schools indefinitely prolonged? You know how we called up delegates from different localities to establish a thorough understanding between the authorities and the people. You know the control of speech, publication, and assembly is gradually being made less strict, and that three new Korean papers have already been granted permission to appear. You know how the school years for Koreans have been extended and

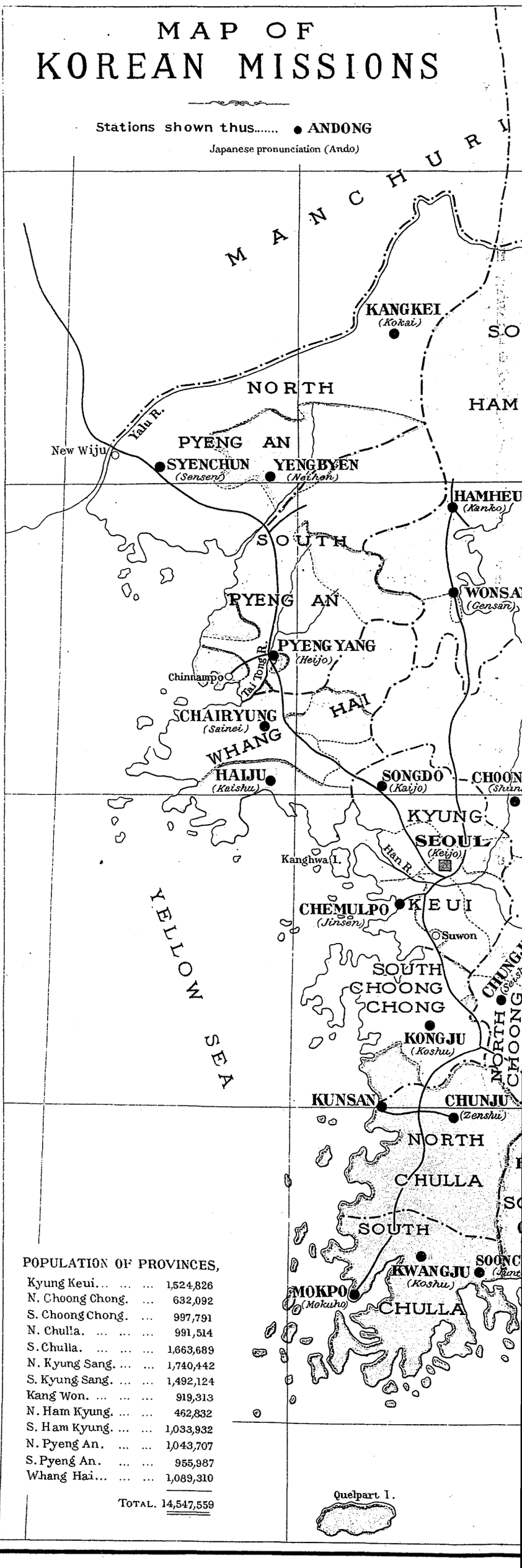
the curriculum for Koreans made practically the same as that for Japanese. You know also what we have done for the relief of the hundreds of thousands of starving Koreans suffering from the drought of last summer. In spite of all these and other activities we are criticized as if we had done nothing. True we did not do them in any spectacular way and so make some sort of a dramatic impression upon the people, but that was not our intention. We simply want to serve the people in all sincerity for the sake of their real happiness and prosperity. We are now making investigation for carrying out many other plans, among which I may count the reformation of the school system, a rapid increase in the number of common schools, a great extension of the sanitary system, increase in the number of charity hospitals and public physicians, and the establishment of new organs of councils as a preparation for local self-government. I should like you to look at them with sympathetic eyes and to be ready to lend the hands of co-operation.

"I am told that the Presbyterian Church is going to hold an annual meeting in Seoul, so I expect to have the pleasure of meeting you again before long. Let me conclude then by thanking you once more for your courtesy in coming to meet me this afternoon".

MAP OF KOREAN MISSIONS

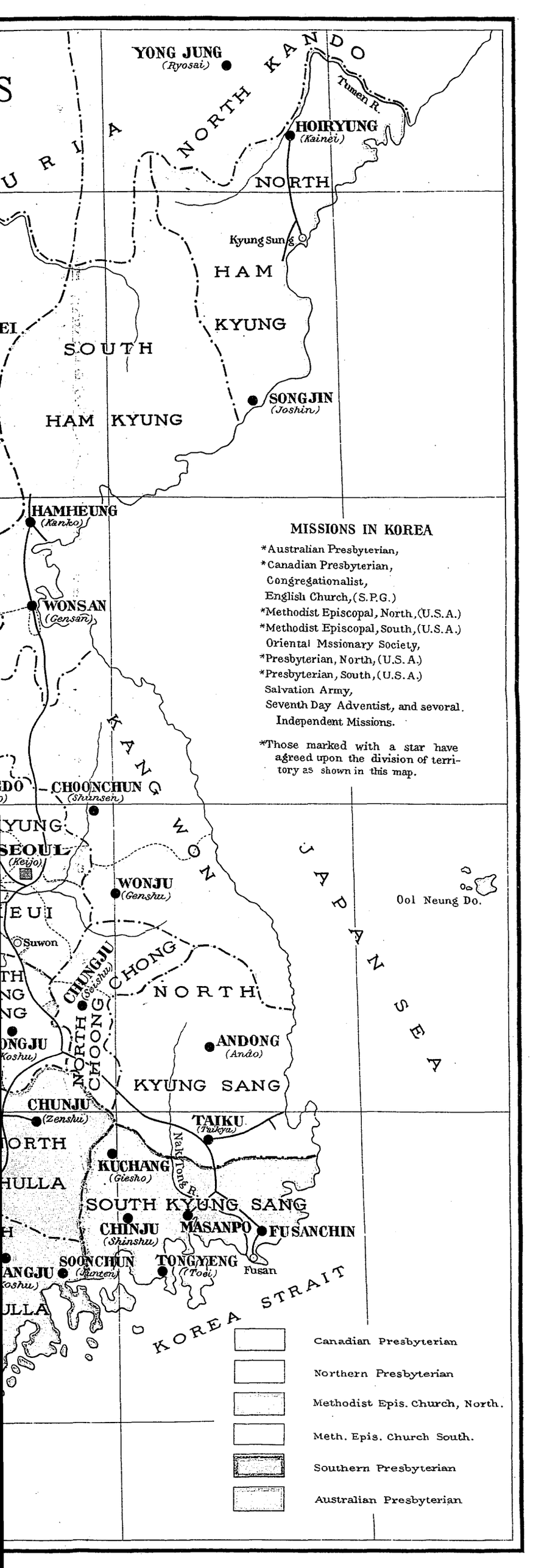
Stations shown thus..... ● ANDONG

Japanese pronunciation (Ando)



POPULATION OF PROVINCES,

Kyung Keui...	1,524,826
N. Choong Chong. ...	632,092
S. Choong Chong. ...	997,791
N. Chulla.	991,514
S. Chulla.	1,663,689
N. Kyung Sang.	1,740,442
S. Kyung Sang.	1,492,124
Kang Won.	919,313
N. Ham Kyung.	462,832
S. Ham Kyung.	1,033,932
N. Pyeng An.	1,043,707
S. Pyeng An.	955,987
Whang Hai...	1,089,310
TOTAL.	14,547,559


YONG JUNG
(Ryosai)
NORTH KANDO
Tumen R.
HOIRYUNG
(Kainei)
NORTH
Kyung Sung
HAM
KYUNG
SOUTH
HAM KYUNG
SONGJIN
(Joshin)
HAMHEUNG
(Kanko)
WONSAN
(Gensan)
MISSIONS IN KOREA
*Australian Presbyterian,
*Canadian Presbyterian,
Congregationalist,
English Church, (S.P.G.)
*Methodist Episcopal, North, (U.S.A.)
*Methodist Episcopal, South, (U.S.A.)
Oriental Mssionary Society,
*Presbyterian, North, (U.S.A.)
*Presbyterian, South, (U.S.A.)
Salvation Army,
Seventh Day Adventist, and several.
Independent Missions.
*Those marked with a star have agreed upon the division of territory as shown in this map.
KANGWON
CHOONCHUN
(Shunsen)
SEOUL
(Keijo)
WONJU
(Genshu)
Ool Neung Do.
JAPAN SEA
Suwon
CHUNGJU
(Geishu)
NORTH CHUNG CHONG
NORTH
ANDONG
(Andō)
KYUNG SANG
CHUNJU
(Zenshu)
TAIKU
(Taikyu)
Nak Tong R.
KUCHANG
(Giesho)
SOUTH KYUNG SANG
CHINJU
(Shinshu)
MASANPO
FUSANCHIN
SOONCHUN
(Junten)
TONGYENG
(Tosi)
Fusan
KOREA STRAIT
Canadian Presbyterian
Northern Presbyterian
Methodist Epis. Church, North.
Meth. Epis. Church South.
Southern Presbyterian
Australian Presbyterian



BV
3460
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NAKANO

[illegible] BETWEEN
GOV. + [illegible]
IN CHINA

[illegible]

MAY 6-

[illegible]

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